

JUN 16 1966

The ANSGAR LUTHERAN

Keep a True Lent

Is this a Fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

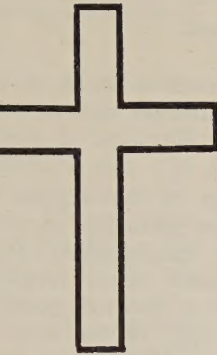
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No: 'tis a Fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin:
And that's to keep thy Lent.



—Robert Herrick

Is That in the Bible?

By Esther S. James

"John, dear, would you please bring my bathrobe and slippers?" called his wife, Marge. "I forgot them—and I need a clean towel, too, if you don't mind."

Very reluctantly John laid down his book and left his cozy chair by the fireside. "Oh, all right," he grumbled. "But after all, Marge, why don't you gather up your own things?"

As an old friend and frequent visitor in their home, I overheard this little episode and probably would soon have forgotten it. But Marge herself brought it up during a confidential little chat with me later.

She was embarrassed that I had heard her husband's ungracious remarks; and while loyally defending him in every way possible, she pointed out their contrasting attitudes about such small favors as she had asked him.

"If you intend to grant a favor," Marge explained, "you might as well do it cheerfully. Grumbling about the services you are asked to perform takes the joy out of life, both for you and the one you are helping."

Sixteen years after this incident I find that this is not just a good idea for a happy home but actually a Bible command: "**He who does acts of mercy, with cheerfulness**" (Rom. 12:8).

I need that, too. Too often my "acts of mercy" to my children are accompanied by scolding and reproofs. Lord, by Thy grace **I will be cheerful**.

—Free Methodist.

A Prayer and a Cross

Lent might well be known as the season of Prayer and the Cross. It is the time of searching, even agonizing prayer. And it is the time when the shadow of the cross falls deepest upon us all, speaking to us of the realities of man's willfulness and sin, God's forbearing love and redemption.

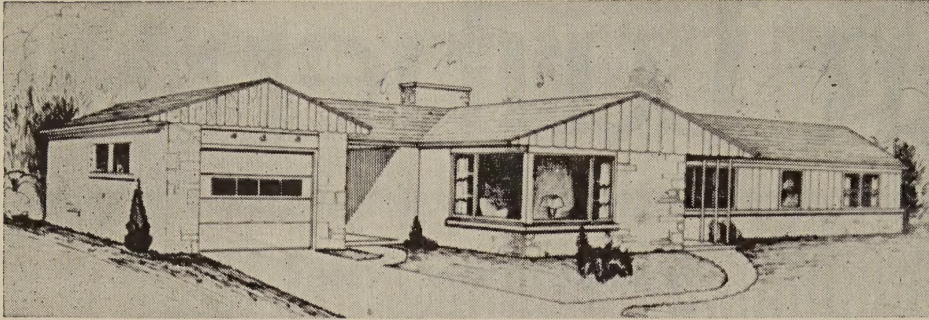
"Two signs of Jesus abide," declares preacher George A. Buttrick, "though all else be ignored or forgotten—a prayer and a cross. People who are ignorant about the Bible can recite the Lord's Prayer, and they know that Jesus was crucified. These are his memorial; not a tombstone or a moneyed foundation, but a simple prayer and a gallows set against the daybreak.

—Anon.

Perfect Love

No one ever lived who accomplished a work so great as that of Jesus Christ. No one ever bore the burden of so tremendous a mission; yet the impression conveyed of his life is one of repose and tranquility. So deep and unshakable was his confidence in the God whom he knew as Father that he could invite the whole world to come and share his rest.

News and Notes



New Parsonage at Galilee Lutheran, Pewaukee, Wisconsin

Pastor Leroy F. Andersen writes the following interesting account from this new home mission field.

It is now a year and a half since Galilee Lutheran in Pewaukee installed its first pastor. We are happy to report that the Lord has blessed the work. We are now self-supporting, having requested no subsidy for the coming year. Last June the congregation took over the pastor's salary (\$4,000) and the rent on the parsonage. The synodical and district quotas have been paid in full. During the year the congregation received a loan from the endowment fund of \$15,000 for the construction of a parsonage. The amortization of this loan was the next big step taken and the congregation has now assumed the responsibility in its budget in full.

Galilee is using the BOND OF LOVE stewardship system. Its budgeted needs for the coming year was set up at about \$10,000. The congregation will carry this itself. In addition it is planning on going into a building fund drive to help finance the first church unit. At present the congregation still rents and worships in the Pewaukee Town Hall. A first unit is desperately needed.

The baptized membership of the church is 350. During the past year 105 new members were taken in. The coming year will probably see the biggest increase in membership. Two adult instruction classes are now in session with 39 children in the confirmation class. The Sunday school enrollment is 160.

Pewaukee is a lake resort area of about 5,000 population, 20 miles out-

side of Milwaukee. Galilee is an integration of many different nationalities. The spirit and enthusiasm of the people is exceptional.

The new parsonage is the biggest accomplishment of the year. The completed cost to the congregation is \$17,500. Its real estate value, however, is about \$28,000, a result of good stewardship on the part of the congregation. Many hours of labor were put in and material given.

The building is of lannon stone construction with a garage and breezeway attached. It has a full basement built especially for the purpose of holding meetings. The basement can easily seat 100 persons, also has a working office space, laundry and furnace room. There is radiant heat in the cement floor making it an excellent basement. The house has 3 large bedrooms and a study, dining room, living room with a stone fireplace, and kitchen. The kitchen is modern with a built-in Thermador stove and oven. The living room was carpeted by the women's Guild. The parsonage is a real asset to the work of the church for it is used by the organizations and committees almost each night in the week.

Galilee owns 3 acres. It is hoped that the coming year will see our first unit go up. The potential and the need for the Gospel is very great here. We will appreciate the prayers and encouragement of our sister congregations... that men may know Christ.

The Late Pastor James C. Peterson of Salt Lake City, Utah was made "Major" in 1940 in the Officers Reserve Corps as a Reserve commissioned officer. This appointment he held

at the time of his death.

Mrs. Peterson will remain at parsonage for some time helping congregation as she has done the five months. The seven Peterson children were all together at their father's funeral. They had not been together at one time since Christmas 1941.

Do not forget to vote on the location of headquarters of new church. All ballots must be dated before March 1st. If not dated before March your vote in this poll is lost.

Webster Groves, Mo. Pastor A. M. Andersen was given a raise of \$300.00 in salary at the annual meeting of the congregation.

Castro Valley, Calif. Faith Lutheran Church, the Rev. Anker Jensen pastor, plans to call a parish worker this year.

A Baptismal Font, an Altar and Pulpit will be given away to anyone who needs it by Nazereth Lutheran Church, Coulter, Iowa, by writing Howard Brown, Coulter, Iowa.

Fresno, Calif. A parish house dedicated by Grace Lutheran Church, B. J. Engskov, pastor, Jan. 29. It is a building 16 by 35 feet. The name of the building is Susan Andersen Memorial Building in memory of the daughter of Mr. and Mrs. Douglas Andersen. The building is constructed with funds donated by the Andersen family and the W.M.S. of the Pacific District. Various craftsmen of the congregation also donated labor. The Rev. Christian Justesen, Pacific District President, was present for the dedication.

Omaha, Nebr., Pastor M. G. Christensen. A net gain of 41 new members was added to the church in 1955. The annual report shows that many organizations are at work covering every aspect of the life of the church, which now is making good progress in new sanctuary.

Valley Lutheran, North Hollywood, Calif. Adolph Koth pastor, reports total baptized membership of 701.

(Continued on page 6)

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Editorials and Comments

HOME MISSION PROBLEMS

report of the home mission executive director, K. M. Mathiesen, has come to us. This report will go before the Board of Home Missions which meets the week of February at Blair, Nebr.

The synod has 28 congregations, which receive aid from the home mission treasury. Five of these are not home mission congregations, but they receive a grant temporarily. The twenty-three real home mission churches have a total of 4423 baptized members, of which 2546 are confirmed.

These 23 churches have assets valued at \$748,533.00. They have an indebtedness of \$272,147.00. This is about \$10 per confirmed member. This is not bad. Of course, some of them have as much as \$340.00 per confirmed member, but then they are also heavily subsidized by the home mission board. These 23 congregations are asking for an aid of a total of \$54,271.00 for the coming year starting May 1st. This is about \$21.00 per confirmed member. Of course, some of the newly organized congregations get more. Some get as much as \$42.00 per confirmed member in aid from May 1st, 1956 till May 1st 1957. But every year these congregations get more members and increase their giving, so they gradually become self-supporting.

A new field was organized Feb. 12. It is Christ the King Lutheran Church at Harvey Park, Denver Colo. It has 235 baptized members out of which 116 are confirmed. The Rev. Donald T. Hansen is pastor there.

Other fields are under consideration.

Due to unfavorable crop and marketing conditions rural congregations have financial difficulties.

Some congregations have different problems. There are some which are able to grow faster than others, and some which are able to be self-supporting sooner than others.

Home mission work has become very fascinating. It is interesting to start in a new place where there are no prospects and teach those new people to take up their work in the kingdom. Such congregations are not hampered by old traditions. They can often blaze new trails.

Of course, some of these fields may be trying for both pastor and the members. Things do not always come out as is expected. So let us get behind the home mission work both in prayer and in sacrificial giving.

CHURCHES AND SPIRITUAL RABBITS

We have turned our churches into warrens for spiritual rabbits who want a magic formula to save their tender skins." With these words Dr. Paul Calvin of Philadelphia, Pa. addressed 600 ministers at Los Angeles, Calif. on Feb. 7. Here are some points from his address:

Those brave souls who would take the church seriously find themselves baffled and distressed by the lack of challenge or by the little church chores that are assigned to them, when they volunteer for service." The early church of the apostles "They meant business and saw to it that everyone who came into the

Christian fellowship meant business, otherwise they did not get in."

"The church is paralyzed today at the moment of its great opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy to us. We haven't dared face our congregations with a hard gospel. Consequently, we have attracted to our churches the timid, the soft, the unadventurous."

"This is a world fit for heroes."

The above quotations speak for themselves. It is refreshing to get a few words like that now and then. They help to shake us out of our easygoing attitude.

THE SOURCE OF OUR POWER

Last month we visited two churches where mid-week prayer and Bible study groups have just been reorganized. They are typical of the many congregations, where years have passed without their people being given an opportunity to join in witness and testimony.

Yet there is no dearth of organization or activity. Their doors keep swinging and lights keep burning every day and evening of the week. But prayer seems to be something for the minister on Sunday, and to open or close meetings.

Common prayer and public witness are two of the great sources of spiritual power for the Christian. They have been neglected in too many places too long, in the United Church. Ministers must take their large share of blame; but ministers can get pretty discouraged by lack of interest and help from their people.

There has been a tendency on this continent to rely too much on organization. We are not among those to excuse bad planning and administration by seeking to discredit organization. Organization is simply a method by which leaders deploy all their resources, personnel, talents and treasure to accomplish the greatest amount of good in the quickest possible time.

But it is easy to confuse organization with cluttered machinery, or keeping busy with making progress. The United Church has a lot of organization, and it works well.

But we don't rely enough on the sources of power which are the Church's own. Briefly we are not praying enough; we are not studying enough; we are not going down deeply enough into the things of our faith.

We don't want this to be a pious plea for more piety. We just want to remind ourselves of basic facts. If we are to articulate our faith and organize our witness in a mission to a nation, we have got to study and pray about our faith. If we intend to live and preach it, and win others to it, we have to rely more and more on these sources of our power.

The above article is not ours. We have quoted it from the United Church Observer of Canada. But we have often thought that since it is possible to get a group of people out for seven Lenten services, why is it not possible to get them out to study the Word of God some other evening? Can anyone tell us why?

THE SAVIOR BETRAYED

By L. M. Andersen

The prison camps of Korea have introduced many Americans to the backstage setting for what has been called betrayal all too glibly. With an air of holy wrath veiling a self-righteous attitude the accusing finger has been pointed at Judas, and at others who have been tried for treason of country or a cause.

The trial proceedings of Lt. Col. Harry Flemming, formerly of Racine, Wis., were followed by the folks from his home with intense interest. Sympathies were generally on his side.

He was charged with:

"Collaboration with the enemy and thereby giving the enemy aid and comfort."

For many months attorneys from his home town, Racine, have defended him. The issue, his attorney has reported to this writer, centers around the question, "What constitutes collaboration?" The length of the trial and the strength of the opposing sides reflect the difficulty with finding an acceptable definition of "Betrayal." His defense argues that he did not actually collaborate with the enemy in as much as what he did he did not to help the enemy, but to achieve an end which was good for his men. His accusers insist that what he did was to allow himself to be used by the enemies of his country. The outcome of the trial is yet unknown. But when this one is settled there will be others, and when this generation is passed on there will be other trials, because there does not exist a definition of "betrayal" acceptable to everyone.

Since this is the case, it is important to know some of the circumstances and to speak with some tolerance and reserve when mentioning what has been called "The Betrayal by Judas of Jesus."

Regardless of the name that is given to what Judas did, it was a necessary part in Jesus' mission. No matter what Judas intended that it should accomplish, it contributed toward the fulfillment of God's Will.

No matter what the outcome, if Judas' purpose was to put Jesus out of the way, his act was despicable. No matter how noble Judas' reasons were for what he did, it will hang as a black cloud over the procession of Christian saints.

The betrayal by Judas was a part of the humiliation and suffering of Jesus Christ as the Savior. It can be asked "why did Jesus permit such a man in His ranks? Why did He enlist him at all? Why did He not stop all of this?" The same questions can be asked about all which Jesus permitted. The answer to all of them is that it was His desire and intention to give Himself as the Savior to atone for the sins of the world. This conscious purpose controlled Him all the way.

It is the other side of the incident that intrigues and challenges. No matter what we may call Judas' dastardly act, a much more important subject is the form that

that kind of discipleship to Jesus takes today. It would be unrealistic to assume that the Savior betrayed a page from the past which never will occur again. Churches and members of churches can become guilty of this.

If betrayal is giving aid and comfort to the enemy, Jesus this can be done as easily and effectively by what a person fails to do as by what he does. To neglect to take up arms against the foes of the church, to do less than the most for Christ, or to be a nominal church member—just belonging, but not doing anything, leads to betrayal.

Judas was a man acknowledged by his colleagues as one of them, and one on whom they depended, one whom they trusted. Nothing Jesus had done up to that point would have led them to think that He thought otherwise. It was from His own group Jesus was betrayed. This is the pattern betrayal takes in the modern church. It is from within the organized church that Jesus is betrayed. His vilest foes. His cause will never be injured or weakened by the forces outside of the church.

It is not to cause those who are trying honestly to despair of their efforts that this is written, but to awaken those who have taken their Christian religion in a careless and indifferent manner.

By neglecting to support the program of a congregation a member is giving comfort to the enemies of Christ. Nothing is more weakening to the church than strife and dissension within a congregation. The members in a congregation are virtual betrayers in that they lay the ground-work for comfort to Jesus' enemies. Then there are those who place their personal wishes and feelings above the cause of Jesus. They will not support the church or give or work in it if it cannot do the way they want it, or if their feelings were hurt by some thoughtless gesture or remark. They do exactly that which the foes of the church want—nothing but this they give comfort to her enemies. Or the person that undermines the servant of the Lord in the church. Telling tales, adding bits of untruth and slander, just sowing seeds of doubt in the minds of members accomplishes the same thing. It weakens the church. It is comforting to the enemies, and this is betrayal.

Betrayal can also take the form of teaching the wrong things about Jesus. The modern church which knows much about religion, about God, and even about Jesus but which carefully refrains from anything else that would offend persons who do not like the doctrine of the blood of Jesus and His death in the place of sinners is contributing more to the comfort of the foes of Jesus than it must realize.

Although Judas did not betray Jesus with a doctrine but a kiss, he did with that kiss mean to represent

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Church News from here and there

Mission Brings Persons To Church

"preaching - teaching - reaching" conducted by 185 Minneapolis St. Paul Lutheran congregations at 8, 238 new persons into Church, disclosed today.

total of 108,876 persons attending services of the mission Mon-through Thursday in the participat-churches.

er results were:

% lay visitors participated in the n; 32,061 unchurched persons called on; 1,830 adults were en-in information classes; 3,088 s were brought into church by mation or transfer; and 3,320 en were enrolled in Sunday school eduled for baptism.

pose of the mission was to deep-e spiritual life of church mem-and win the unchurched.

Age Service Plan templated By Synod

sburgh — A "Marriage Service is presently being studied by the rgh Synod's executive commit-the plan was drawn up by the so-lection committee which pointed at many unmarried church mem-back opportunity for meeting de-mates and are frequently exd by professional marriage serv-reaus.

ective of the service is to intro-unmarried Christian men and m to each other under church-es. The service would be made ble to members of synodical nes under the direction of the action committee.

program would be explained to astors; all confidential files would pt by the committee. Information would be provided through the rs to those seeking advice. Copies e two cards would go to the pas-of the persons involved. The pas-would then arrange a meeting the two parties. The meeting l be of a preliminary nature and e no obligations on those seeking Ministers would be available urther counseling should the in-ction lead to marriage plans. The nd's pastor would continue to ain interest in the couple, and it periodical reports to the board year following the date of mar-

—The Lutheran.

Government Issues Guide For Clergy On Social Security

Washington, D.C. — A guide for min-isters, members of religious orders and Christian Science practitioners in obtaining social security coverage was issued here by the Internal Revenue Service.

Commissioner Russell Chase Har-ington, in a formal statement, re-minded clergymen that in filing their income tax returns for 1955 they must make a personal election as to whether they want social security coverage.

Such election, he said, must be made on Form 2031 which will be supplied by any district office of the service.

If coverage is elected, the clergyman will be considered "self-employed" for the purpose of paying the social security tax, even though he receives a salary from a religious organization.

In addition to filing his individual income tax return (Form 1040) the clergyman must also obtain and file the so-called "Schedule C" which is entitled "Profit (or Loss) From Business or Profession."

Part 3 of this schedule is used for the computation of the "self-employment tax" which must be paid by independent business and professional people who are under social security and do not get their tax withheld at the source.

Where the clergyman draws a salary, he will simply report his salary as "profit" from his profession. If he receives fees and other honoraria he also reports them, and is entitled to subtract all traveling expenses and other expenses recognized as legal deductions from net income for clergymen.

If clergymen do not elect coverage this year, they will have a chance to do so next year in filing their 1956 returns.

However, if coverage is not elected at that time, the decision will be binding. Where coverage is elected, the clergyman will be obligated to pay the "self-employment tax" every year until his retirement.

Coverage will be retroactive to Jan. 1, 1955, which means that benefits will begin July 1, 1956, for ministers who retire at 65 and for the widows and children of those who die after that date.

American Church Delegation Going To Russia

New York—A delegation of eight top U.S. Protestant leaders will visit Moscow in March for conversations with Christian leaders in the Soviet Union.

Selected by the National Council of Churches, the deputation will make the visit under the agency's sponsorship. It will mark the first phase of a two-way visit that will bring Russian church men to the United States next June as guests of the National Council. Each visit will be for a period of about ten days.

Dr. Eugene Carson Blake, president of the National Council, announced the exchange visits at a meeting of its General Board here. He will be chairman of the American deputation.

He said the visits will afford an opportunity for an exchange of views respecting the life and work of the churches in the two countries, including efforts of the churches to achieve a just and durable peace.

Warns Christianity Must Appeal To Masses Of Far East

Buck Hill Falls, Pa.—Christianity must appeal to the common people of the Far East or risk the possibility of losing out to Communism, a missionary to Japan warned here.

The Rev. Robert W. Wood addressed 350 ministers and laymen attending the mid-Winter meeting of the Congregational Christian Churches.

He predicted that the "once som-nolent masses" of the Far East will exercise increasing influence on the destiny of their nations.

"If the church does not relate itself strongly to these groups," Mr. Wood said, "it will be shunted into a back-eddy of history."

He said that within the past ten years "the face of the Far East has been altered beyond recognition, and one of the largest factors in this has been the troubled stirrings there of the common man."

The missionary reported that between 90 and 95 per cent of Japan's Christians come from the urban, middle-class and intellectual groups which constitute only about 20 per cent of the people.

"A mere two per cent of our Christians are found among the farmers and

fishermen," he said, "and only three per cent of the Christians are found in the laboring group."

Mr. Wood contended that these figures show "the irrelevance of much Christian work to the basic thrust of Communism."

"From a Christian standpoint they indicate how the church has—unintentionally for the most part—neglected the overwhelmingly largest class group in Japan—people who more than any others need the help and love and hope that Christ offers," he said.

Bishop Stresses Adult Responsibility For Delinquency

Boston—Methodist Bishop John Wesley Lord of Boston charged here that "the terrifying juvenile delinquency of our day is symptomatic and evidence of adult delinquency and a steady deterioration in our modern society."

"We shall not be rid of juvenile delinquency," he said, "until society as a whole is willing to recognize that juvenile irresponsibility is an aspect of its own thought and life and is willing to accept a greater degree of

moral responsibility for the life of the community."

The bishop spoke at a Protestant Boy Scout service in the chapel of Boston University marking the 46th anniversary of the Boy Scouts of America. Several hundred scouts from 18 cities and towns in the Greater Boston area participated.

Bishop Lord said that in view of "the sordid picture of irresponsibility in our midst we are grateful for such responsible and creative segments in our population as the Boy Scouts."

Survey Shows Problems Of 'Composite' Protestant Minister

Chicago—The average Protestant clergyman spends more time on clerical work than on preparing sermons, according to a survey being made by Dr. Samuel W. Blizzard, associate professor of sociology at Pennsylvania State University.

Dr. Blizzard, a Presbyterian minister, told 300 clergymen attending Chicago Theological Seminary's annual Ministers Week here that he expects to

complete the two-year project June 30.

He described it as "the most extensive study ever made of the Protestant ministry" and said it was based on a survey of 1,500 local pastors of 25 denominations graduated from 80 Protestant seminaries.

The "composite" minister evoked the study, Dr. Blizzard said, likes to preach and conduct worship services for his flock and likes least the roles as organizer and administrator.

He works ten hours a day at his ministerial duties and another six with his family or on personal affairs, "thinks he is spending most of his time on things he feels least comfortable doing."

The survey also shows the average minister believes seminaries should give more training in human behavior, counseling, organizing and administration, and more useful Biblical and logical courses.

Dr. Blizzard said that church leaders "expect a different sort of thing from their minister now than they did from other generations." The minister's temporary role, he said, stresses the need for his being able to "live in the world of people as well as the world of ideas."

THE LIVING WORD

By Luther A. Weigle

"Communicate" and "communication"

The King James Version of the Bible uses the verb "communicate" six times and the noun "communication" seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2) fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Hebrews 13:16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him

who teaches." When Paul wrote to the Philippians (4:14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word "communication" is misleading. It is the often-quoted text in 1 Corinthians 15:33, "Evil communications corrupt good manners." That was a copy-book maxim in my public-school days which I am sure that I copied a thousand times, and I thought that "evil communications" meant profane or obscene language. But the Greek word used here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners, it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

NEWS AND NOTES

(Continued from page 2)

had a net gain of 99 baptized members the past year. The congregation plans to engage a student intern for next year. This is one of our recent mission congregations that is now supporting, and it is on the way to great things.

Norwalk, Calif. Trinity Lutheran Church, William J. Hanson, pastor, reports 1221 baptized members. It received 358 members the past year. Besides Pastor Hanson, Marie Anderson serves as parish worker and Dr. Olsen as vicar. The Sunday school is growing fast with up to 800 enrollment and an average attendance of 550. Income of the Sunday school was \$5,184.00 the past year. These children do not seem to bring parents only. Norwalk is also one of the synod's recently organized home mission churches.

Eugene Oregon. The Emmaus Lutheran Church Ladies Aid of Eugene Oregon had their regular meeting on December 1, 1955, at the parish hall of the church. All members were present.

(Continued on page 13)

The West Canada District

By L. A. Kirkegaard, District President

rest of all take note of the size of this district. It includes the three prairie provinces of Manitoba, Saskatchewan, and Alberta. One congregation is located in Winnipeg. Another is found in a tiny community in Alberta named Kegisville. These form the extremes of the district in more than one sense. Winnipeg is the gateway to Western Canada, equivalent to Chicago in the United States. Kegisville lies on a country road in the woods. The storekeeper in the one store has the only telephone. These two churches are over 1000 miles apart as the crow flies.

Between these two are located nine other congregations, one in northern Manitoba at Swan River, one at Weyburn, Saskatchewan, and the rest in Alberta. The size of the district is roughly equal to that of the states of Montana, Wyoming, and North and South Dakota. We are fortunate in that our congregations are large compared with the average in the districts of other Lutheran synods in these parts. However, in our own synod we have the distinction of being the largest district geographically and the smallest numerically. This is not meant to be bragging. The people here have long had a zeal for the missions, and two of the eleven congregations were admitted within the last four years.

CONGREGATIONS ARE DIFFERENT

Our congregations have distinct personalities. Dickson was founded by people that had to clear the land before it could be cultivated. Material progress was extremely slow and difficult. But further to the south and east, near Standard and Hussar, lay the prairie, waiting for the plow. Still further south and east was land that had to wait for irrigation before people could build their homes and a church near Tilley. In Calgary the difficulty of the last depression was the experience of many of

the present members of Sharon Lutheran Church.

Different as these congregations are, it is remarkable how close the ties bind them together so that the district forms a kind of community.

What is the picture in the spiritual sense? Just this, that in the past the only faith that could survive here was a strong faith. Most of these churches have been outposts of Christianity amidst surroundings that have often been indifferent if not unsympathetic. The Lutheran Church has yet to make her special contribution in this country. To do this she must steer successfully between the twin dangers of a faith based mainly on custom and habit, and the other extreme, a faith that despises forms and emphasizes emotion. A strong personal faith in Jesus Christ expressing itself through the traditions of our church is the need.

NOT PLEASED WITH NAME OF NEW CHURCH

God has richly blessed that part of your church that extends up into Canada. May the spiritual harvest increase in the future. You have helped to make this possible by your material assistance over the years. Many are the pastors whom you have sent up here and they have been good friends of the West Canada District. But sometimes we wonder if the people of the United States realize that this is Canada, a country with a history and a destiny of her own. When one's neighbor is so overwhelmingly successful and knows it so well, one is apt to be a bit sensitive, especially when one has not yet had the full opportunity of showing what one is capable of doing. The people of this district are Canadians, not Americans, for you have long ago appropriated that word as yours. Will you then excuse us when we fail to show much enthusiasm for the proposed name of the new church, The American Lutheran Church?

Writer Swept Off His Feet

The All Lutheran Stewardship Conference Meets

By H. Irving Petersen, Synodical Delegate

The annual Lutheran Stewardship Conference, held this year at Minneapolis Jan. 6-7, may well be called the highlight of the year in American Lutheranism. It is significant for these reasons: 1. It is ALL-LUTHERAN. Every Lutheran body is not represented it is out of the question because there is no stewardship program carried on by that body. 2. It deals with one of the most fundamental phases of Christian life,—awareness of the acceptance of the fact that God wants us all as His partners in His plan of universal redemption of the fallen man. 3. The genuine mutuality that prevails at these conferences bears witness to an inner unity and

purpose that centers in a truly evangelical spirit. 4. Stewardship as interpreted at this conference is not a modern term that has as its hidden purpose the separation of a man and his money, but it is an age old expression for the cultivation of that area in a Christian's life where works prove the validity of man's professed faith. 5. This conference is a sort of behind-the-scenes meeting that aims at the spiritual development of the total Christian personality as that may take place through a full commitment of all of life to God's will and direction.

Do I seem to have been swept off my feet when I say

it may well be called the event of the year in American Lutheranism? I am not only voicing my own feelings, but also what others in attendance said who have been present at all previous conferences. The unanimous feeling seemed to express itself something like this: "I consider these stewardship conferences the best meetings I attend from year to year."

The visible result of much consecrated thinking and planning on the part of experts in the field of stewardship education is most impressive in its volume and practical value. We in a comparatively small synod with no full time stewardship staff cannot be expected to offer the printed helps that the larger synods produce, but that does not automatically seal us off from access to all helps we might need and desire. Without exception there was a sincere and generous offer made to one and all to ask for any and all available materials, and permission to make use of whatever is useful to a given situation goes with the material. "What we have is yours to use. We only ask the same of you." That expresses the relationship within the All-Lutheran Stewardship Conference.

How and where are we to obtain some of the wonderful printed helps on Christian Stewardship that are available? Here are some addresses:

ELC

Department of Stewardship
422 South Fourth St.
Minneapolis 15, Minn.

ALC

Dept. of Stewardship and Finance
57 E. Main St.
Columbus 15, Ohio

ULC

Committee on Stewardship Central Synod
4823 Douglas St.
Omaha 3, Nebraska

Mo. Synod

Department of Stewardship
210 North Broadway

St. Louis 2, Mo.

Another source of valuable stewardship material is Stewardship Service Helps
919 Pasadena Dr.
Fort Wayne 6, Indiana

In writing to any of these you may want to specify the type of material wanted. Samples and price lists will be had for the asking.

Tithing, Proportionate Giving, The Every Member Canvass (or Visitation), the Unified Budget, The Steward Plan (Training laymen for Every Member Visitation by circuits or other designated areas), Special Applications were some of the finance-related topics that were presented and vigorously discussed in Minneapolis.

A new eighty minute film entitled The Unfinished Task, recently released by the Lutheran Church, Missouri Synod, was shown. It was unanimously rated one of the most powerful films on Stewardship and Evangelism ever seen by the members of the group. It will be available in limited supply sometime this summer.

Here are a few nuggets brought home from a most inspiring and stimulating conference. "Christian Stewardship is an index to my faith." "Christian Stewardship is the acid test of a Christian's faith and love." "Christian Stewardship is to manifest Christ's glory to the world." "Christian Stewardship is not a consequence of the Gospel, it lies close to the heart of the Gospel." "The motivation of giving is the realization of the Gospel in our lives." "We are not giving enough because we are not changing enough." "Man is not redeemed at all if he is not fully redeemed." "Do we have visitors going out, not to get money for the church, but to share their riches with Christ?"

Trick money raising schemes like bakery-apron sales, suppers, coin cards etc. were referred to as attempts to inject "painless suffering" into people's giving to the church and therefore something to be held in question. The Church's honor and good reputation is to be preserved.

New Guinea, A Rugged Field for Missionaries

By Doctors Henry F. Schuh and George Schultz

The American Lutheran Church has a large field in New Guinea. The readers who have read the accounts of the writers on their trip to Rome, Palestine, India will enjoy this article. By the way, when the new church is organized Jan. 1, 1960, all of us will share in the blessings of this mission.

Having been in New Guinea for these 60 hours, we shall not write a book on "The Problems of New Guinea and their Solution." We shall not even attempt an article on the subject.

Rather we shall content ourselves, as we did in India, with some initial impressions. It is impossible, by the very nature of our experience, to avoid making comparisons with India and with what we saw and wrote about it. And why should comparisons be avoided? Recognizing the differences contributes to understand-

ing. The fact that there are differences implies no judgment of the varied situations, problems, plans or solutions.

Take the native population, for instance. While Indian nationals and New Guinea natives are both dark-skinned, the comparison ends about there. The Indian is frail, small-boned, ill-fed; the New Guinean is well-built, well-nourished, and the rippling muscles in his chest, back and legs are beautiful to behold. The Guinean has a restrictive diet, partly because the land

to yield enough to feed 370,000,000 hungry mouths partly because many meats that could supply high protein are on his self-imposed forbidden list. The quantity of meat and vegetables which the New Guinea people will consume is much greater, and the supply per acre is more generous. New Guinea's heavier rainfall and more humid climate contributes to this situation. The terrain is different, and the significance of this difference goes far beyond the writing of a "travelogue." In our previous picture of India as a flat country quickly destroyed as many hills were to be seen on the horizon, New Guinea is just plain mountainous. When our airplane touched down at Lae we had come to that conclusion. Cruising at an altitude of 12,000 feet the wings of the plane seemed fairly to brush the tops of Mt. Victoria (13,363), Mt. Albert Edward (12,000 feet), and Mt. Dickinson (12,108) feet. Standing in the backyard at the residence of Missionary and Mrs. Will Clark ("Grandma" and "Grandpa" Clark in St. Paul) will be pleased to know that their 7-week old granddaughter is "doin' just fine") in Lae, mountains opened one's view in every direction except toward the

BY "CAR"

as if we needed further proof, President John Kuder arranged to transport us to the mission conference at Wau, "only" 90 miles from LAE, by "car." The "car" proved to be a left-over Weapons Carrier from World War II with a powerful, if noisy, diesel engine substituted for what might otherwise have been a sleek, smooth straight-eight motor! But about the diesel engine, we must admit it has a good low gear; we spent the best part of 90 miles in it!

The road from LAE to WAU is up—six hours of climbing up! But, despite the questionable "springs" in the front seat occupied by the one of us best able to endure and the "hardwood" plank in the back of the truck occupied by the one of us who could have bounced to greater advantage, the experience was well worth it. These are real mountains!

Half way on our journey we came to Gurakor, a station in our chain of missions occupied by Rev. and Mrs. Koschade (Beatrice Weiland). While one is tempted to feel sorry for the Koschades because electricity is unheard of, plumbing is the 1900 rural U.S. variety, nothing is done in open vats heated over a wood fire, beer is transported half a mile through hollow bamboo poles, it gives way to exhilaration as one stands looking out the hole where a picture-window will soon be in place in the house now under construction, towering mountains on either side capped by cottony cumulus clouds, directing the view down a valley that extends as far as the eye can see and reflects every conceivable shade of green.

Finally we came to WAU. There, on a hill that rises like a plateau from the floor of a valley formed by sky-raping mountains on all sides, stands the Katharine Hermann School, site of the conference. The complex

of buildings making up the school for missionary children, consists of a dormitory for 60 students, classroom building, dining hall, staff houses. Since Wau is also the rest station for vacationing missionaries who need a change from the hot, humid coastal climate to the refreshing air of this hilltop, there are four residence houses for general occupancy. Recreational facilities include a small swimming pool set next to the patch of ripening pineapples, sand boxes and playground equipment for the children, and a tennis court. A public golf course is nearby.

WALKING

Before being swamped by the profusion of scenery, we should point out the significance of this description. Many of our stations in the central highlands are located in even more rugged terrain. Take Missionary John Sievert, for instance. His station is at Bunabun, not hard to reach by boat from Madang. But he covers an area 70 miles long and 40 miles deep, into the mountains. There are now "roads," which are only bare ribbons three feet wide. A bicycle? Not up these mountains! a horse? In Sievert's words, a horse would never make it—6-inch paths along deep precipices, over deep gorges on one or two logs! It's strictly foot work for John.

To help him on the slippery, muddy paths, he has developed a special shoe with materials rounded up by his father, Carl Sievert, in Chicago's sport shops. He starts with a heavy walking boot to which he fastens spikes removed from shoes made for track racing. Such shoes, and a walking stick, get him by, as long as the native boys carry the cargo.

One field that requires much attention is 25 miles "as the crow flies" from Bunabun. Trouble is John can't fly like a crow. His schedule is an 8½ hour walk the first day, 7½ hours the second, and 6 hours brings him to his destination on the third.

That's just a quick look at one of the problems the missionary faces. Unlike in India, where a friendlier terrain makes auto travel practical, many missionaries in New Guinea cannot use a car—yet!

A few hours after our arrival in Wau—the executive committee of the conference having preceded us—the bulk of the missionaries began arriving. How do you think they came? Not by car—there isn't a private car in sight at the conference. Not by train—there isn't a train running in New Guinea. Thirty-five people came by ship to Lae and then by truck on which planks had been placed across the side boards. But the bulk of the 175 people at this conference came by plane—two chartered DC 3's and two of the mission's own Cessnas. New Guinea is more modern than America!

The airport is in full view of the hill on which we stay. It lies across the valley at the foot of a mountain—well, not quite at the foot; more at the ankle. For the landing field is a clear strip of land on a hillside; the top of the runway is 300 feet higher than the bottom. With

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 32

Here is one of the Hebrew psalms or hymns which also is in our own hymnbook No. 285: "Blest Is He Who Cries To Heaven." In 1926, Rev. P. C. Paulsen, a UELC pastor, transposed this psalm for singing as a hymn. Take time out right now to re-read the psalm and compare it with the hymn, then when you next sing this hymn at church or Sunday school, you will remember that this is Psalm 32 you are singing.

As you recall from last week, this is another of the Penitential Psalms. It is ascribed to David, and the Apostle Paul confirms this when he quotes from it (see Romans 4:6-8). Many Biblical scholars feel that the period in David's life which best fits the references in the psalm is the time of his impenitence after the murder of Uriah, followed by the rebuke of Nathan, and the king's acknowledgement of his sin (Read 2 Samuel 11:26-12:23). If this be true, then in the order of history, Psalm 32 would follow the 51st Psalm.

"Blessed is he whose transgression is forgiven." David is bubbling over with the joy of forgiveness. The first two verses begin with the word "blessed" and we are reminded of the 1st Psalm and certainly of those beautiful words of our Lord—the Beatitudes—in Matthew 5. Remembering that this is a psalm of penitence, we might say that it begins with the end—that is—David was so overwhelmed by the goodness of God in granting him forgiveness and restoration of health, that when he came to write about it, he began with the joy of forgiveness which he was experiencing.

He did not deserve this wonderful "peace with God," considering his sin. David knew that only too well. He had been like a wild horse that had to be lassoed and curbed before he would serve the will of his master (see v. 9). He can think of nothing else to describe his own stubbornness. Then came his affliction and his awakening. He was like the Prodigal Son of our Lord's parable. He acknowledged his sin, and God instructed him and made him once more "a son." And now he delights to recall the process of his recovery. It began with his confession of sin. Then came the joy that God had "covered" his sins—had put them behind him—no longer charged them up against him.

It is interesting to note in the first two verses the three-fold nature of wrong-doing or disobedience which

the Hebrew word describes for us: (1) Transgression—the passing over a boundary, doing what is prohibited; (2) Sin—missing the mark, not doing what was commanded, failure to reach the true aim of life; (3) Iniquity—turning aside from the proper course; anything morally distorted or perverted. But along with this, notice how the psalmist paints the three-fold nature of sin: (1) Forgiveness—literally here, the lifting of the burden of guilt; (2) Covering—protecting the sinner from punishment; (The New Testament reveals how Jesus Christ does this through His intercession and death in behalf of the sinner.) (3) Not imputing—the cancelling of an obligation to pay the penalty. The Trinity of God overcomes sin by the Trinity of heaven.

David has learned from vivid experience that the way to God's forgiveness is the way of truthful acknowledgment—humble confession of sin. It is only when a man does not cover up his sin that God does "cover" it. Verse 5b—"I said, 'I will confess my transgressions to the Lord.'"—reminds one so much of the Prodigal Son: "I will arise and go to my Father and say to him, 'Father, I have sinned.'"

To young people who are faced with so many varieties of temptation, verse six is a gem. An active prayerful walk with God is the way to victorious living. "How do we win through our trials and temptations? . . . Take them to the Lord in prayer!" In the walk of life, made perilous by Satan and his forces, God is a Refuge, a place of hiding. "Come and hide myself in Thee," we sing, because if we are Christians, the Bible tells us we are "hid with Christ in God." (Col. 3:3)

The Lord speaks to each of us and says: "I will instruct you and teach you the way you should go." How about it, Leaguers? This brings you to a decision point, because the "crowd" says something very similar: "Come with us . . . do as we do—it's OK—even if one is doing it—this is the way you should go if you want to 'belong.'" Already at the altar of the Lord at your confirmation, you made that decision—a little shakily perhaps, but you said in effect: "Yes, Lord, I will go Your way." Have you kept your promise—I presume that you have—but if not, this psalm shows the way. Go to the Lord with your sins and let Him "cover" them.

When you go God's way, you will feel like shouting with David: "Be glad in the Lord, and rejoice!" Be a real example of a joyful Christian youth. Be a witness for your Christ! "Let the redeemed of the Lord say so" (Next week: Psalm 38).

THE HYMNS WE LOVE TO SING

YOUTH:

Eighteen leaguers from St. John's Lutheran Church in Oregon, Wisconsin join our poll this week. With our results tabulated "Beneath The Cross Of Jesus" places "Our Father Has Light In His Window" among the top ten. Besides this change some of the other hymns have shifted position.

1. Beautiful Saviour (165)
2. Rock Of Ages (65)
3. Holy, Holy, Holy (55)
4. Living For Jesus (54)
5. The Old Rugged Cross (47)
6. Onward, Christian Soldiers (43)
7. A Mighty Fortress (41)
8. Sweet Hour Of Prayer (39)
9. What A Friend We Have In Jesus (39)
10. Beneath The Cross Of Jesus (36)

Our poll now represents the opinion of 323 young people from 23 leagues.

Up to Jerusalem

Jesus is going up to Jerusalem to die. He sees a cross-crowned hill, but He will not turn aside. He does not try Himself in selfless pity; He loses Himself instead in selfless love.

The road that He takes up is marked by what He does. To blind Bartimaeus He gives sight. To the sorrowing sisters He gives comfort. To dead Lazarus He gives life. To the disturbed disciples He gives peace. To the penitent thief He gives a promise. To contrite sinners He gives salvation.

It is for this that He came into the world, and it is for this that He is going up to Jerusalem. That men might live, He will give Himself in death, even as He gave Himself in life.

Jesus went up to Jerusalem that I might never die! And since I owe my life to Jesus, I give that life to Him.

As I go up to Jerusalem, I see the needs of men. I have to stop, for Jesus stopped. I cannot pass them for in the distance I see the cross-crowned hill on which He died.

J.W.N.

AS ADULTS:

Immanuel Ladies Aid of Hazelwood, Minnesota becomes the first adult group to participate in our hymn poll, and Seminarian Paul Jersild is the first individual. Only three hymns are listed as favorites by both the adults and the youth.

1. Beautiful Saviour (12)
2. Jesus, Lover Of My Soul (8)
3. My God, How Wonderful Thou Art (7)
4. Rock Of Ages (6)
5. What A Friend We Have In Jesus (6)
6. I Need Thee Every Hour (4)
7. Faith Of Our Fathers (4)

Paul Jersild writes: "I've just completed a liturgics course in which quite a bit of time was spent on hymnology — an interesting subject. During our study I jotted down a number of my favorites; here they are "Beneath The Cross Of Jesus," "Dear Lord And Father Of Mankind," "How Sweet The Name Of Jesus Sounds," "Jesus, The Very Thought Of Thee," "My God How Wonderful Thou Art," "O Love That Wilt Not Let Me Go," and "Open Now Thy Gates Of Beauty."

"Knowing the story behind a particular hymn or the biography of the writer can certainly enrich that hymn for you, I find."

Any other adults wishing to participate in the hymn poll should send their favorites to the youth editor.

FOOD FOR THOUGHT

The following are pithy sayings of Olfert Ricard culled from his writings by Svend Rehling, and translated by Einer Romer, pastor at Avoca, Iowa.

"Necessity teaches the unclad woman to spin," but it also teaches a worldly person to pray.

Jesus makes the plan, but we are the ones to carry it out.

The highest a person can become is to become a servant of the Highest One.

The person who really looks at Jesus cannot but admire Him.

To obey and to serve, these are royal verbs.

BY THE FIRESIDE

LOVELY THINGS

By Lelah Kinney Ayers

If I should write of things that are to me
The loveliest in all my memory,
I'd write of ocean waves so blue and gray;
Pure snow on trees and shrubs on winter's day;

Clean rain and wind-washed air in early spring;
Crimson and gold in autumn's coloring;
A summer sky fire-bright with sunset glow;
The cool brown earth turned up for seeds to grow;

The regal moon with gleaming stars at night;
Pink radiance of early dawn of light;
The petaled beauty of a talisman rose;
A beaming rainbow in a brilliant pose;

The scarlet flash of cardinal's bright wings—
And then, I'd thank our God who made these things!

—Home Life.

GIVE GOD TIME

By F. W. Boreham

The late Dr. Jowett said that he was once in a most pitiful perplexity and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett, I am not there and you are not there yet. When do you have to act?" "On Friday," Dr. Jowett replied. "Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion or any subject to crystalize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels a path through the waters will be suddenly opened.

Give God time, and when the bed of the brook is dry, Elijah shall hear the guiding voice.

—Challenge

HOW TO IMPROVE RELATIONSHIPS

A little more kindness,
A little less creed;
A little more giving,
A little less greed;
A little more smile,
A little less frown;
A little less kicking
A man when he's down;
A little more "we,"
A little less "I,"
A little more laugh,
A little less cry;
A few more flowers
on the pathway of life,
And fewer on grave
At the end of the strife
Author Unknown

THY WORD IS TRUTH

How shall the young secure their hearts,

And guard their lives from sin?
Thy Word the choicest rule imparts,
To keep the conscience clean.

When once it enters in the mind,
It spreads such light abroad
The meanest souls instruction find,
And raise their thoughts to God.

'Tis like the sun, a heavenly light,
That guides us all the day;
And, through the dangers of the night,
A lamp to lead our way.

Thy Word is everlasting truth;
How pure is every page!
That holy Book shall guide our youth,
And well support our age.

—Isaac Watts.

ONE FAITH—ONE LORD

Only one Cross! And to the Cross
He leadeth all His own. They gather
around it, and its healing falls upon
each sinful one.

Only one Flock! And to that flock
the Shepherd brings His sheep, on the
green pasture there, to feed them all,
and with His staff to keep.

Only one Way! One way for all the
many wanderers returning from a
thousand various parts through earth's
long, stormy years.

Only one City! And to that city His
beloved come; brought by Himself to
find in it, forever, their safe and bless-
ed home.

Only one Christ! And to that Christ
the Father draws each eye, bidding

them look, and in that looking
that they no more may die.

Only one Heaven! Into whose glories
He His own doth call where all is
less, sorrowless and bright—where
Christ is all in all. —Horatious Bonar
The Free Methodist

WHOLLY FOR GOD

Seek grace to know what it means
to live as wholly for God as Jesus
Only the Holy Spirit Himself
teach you what an entire yielding
the whole life to God can mean. W
on God to show you in this what you
not know. Let every approach to G
and every request for fellowship w
Him be accompanied by a new, ve
definite and entire surrender to H
to work in you. —Andrew Murray

BREAKING THE RECORD

Puffing and blowing, the sailor j
managed to jump into a carriage
the train left the station.

The middle-aged man in the cor
eyed him with scorn.

"When I was your age, my lad,"
said, "I could run a half mile, cat
a train by the skin of my teeth, a
yet be as fresh as a daisy."

"Yes," gasped the young fellow, "B
I missed this one at the last station
—Old American Newspaper

A noted minister preaching one Sa
bath was asked by the soprano solo
for his subject so that she might sele
an appropriate solo to follow the se
mon. When he hesitated, she sai
"Never mind. I'll listen carefully ar
before you are through, I'll have som
thing appropriate ready."

The sermon ended. Then came th
selection entitled, "Sometime, Som
where, We'll Understand."

A farmer's barn burned down, an
the agent for the insurance compan
explaining the policy that covered th
structure, told him that his firm wou
build another barn of similar size in
stead of paying the claim in cash. Th
farmer was furious. "If that's the wa
your company does business," he ex
ploded, "you can just cancel the in
surance policy on my wife!"

NEWS AND NOTES

(Continued from page 6)
 ted to bring a Christmas gift for
 member of the Sunset Home. This is
 early project of the Ladies Aid to
 bring Christmas Cheer to every resi-
 dent of the Sunset Home by giving
 each one a Christmas gift. It is not the
 gift so much, as the feeling back of it
 that someone is thinking of them.

On December 9, 1955, Andrea Win-
 ther passed away at the age of 64.
 She was born on October 9, 1891 in
 Denmark. She is survived by two sons,
 Gordon of Cupertino, Calif. and Don-
 ald of Eugene, Ore.; four grandchil-
 dren; one brother, Marius Anderson
 of Eugene, Ore.; two sisters, Pauline
 Wiley of Portland, Ore. and Laura
 Wiley of Eugene, Ore. Funeral ser-
 vices were conducted by Rev. H. A.
 Andersen. Interment in West Lawn
 Memorial Park. Andrea Winther had
 a sister, Elsie Anderson, who passed
 away a few years ago. Elsie Anderson
 was formerly a Deaconess at Brush,
 Colorado Sanitarium.

The Boy Scout Troop sponsored by
 Ansgar Lutheran Church had its
 Court of Honor December 11, 1955.
 The boys received their first Class A
 awards, four boys Second Class, three
 boys their Tenderfoot Badge, and
 one boy his third Merit Badge for
 citizenship in the home. The Scout
 Master, A. T. Moos and Assistant
 Scout Master M. P. Fortier gave re-
 ports of the past year events and a
 brief outline of the coming year. The

(Continued on page 15)

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fu
Total Synodical Budget \$276,202.00.	Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	641
Previously acknowledged	159094.72	15771.94	48836.27	14191.43	37268.60	5659.92	1101.76	362
Eugene, Ore., in memory of Sam Sorensen of Bethesda Church: from the family of Sam Sorensen \$25, from friends in Bethesda congregation \$65	90.00							
Petaluma, Calif., Elim Luth. Church	100.00		40.00		30.00			
San Francisco, Calif., Miss Emma Mark in memory of Rev. James C. Peterson	5.00						5.00	
Eugene, Ore., Elsie and Louise Elgaard \$10 in memory of Mrs. A. Winther, and \$10 in memory of Sharon Singer	20.00	10.00	10.00					
Minneapolis, Minn., Lutheran Bible Institute for Rev. A. R. Petersen	8.33							
Cushing, Wis., Cushing Loyal Workers in memory of Victor Swanson	2.00				2.00			
Denver, Colo., St. Mark's Luth. Sunday School	43.33	43.33						
Hartland, Wis., Our Savior's Luth. Church	250.00		100.00		75.00			
Rolfe, Ia., St. Paul's Luth. Church	70.00			70.00				
Viborg, S. D., Bethany Willing Workers in memory of Mrs. Ervin Holm	5.00				5.00			
Lincoln, Nebr., Our Savior's Luth. Church	114.10	14.10	40.00	20.00	20.00			
Moorhead, Ia., Bethesda Luth. Church	100.00	10.00	50.00					
Moorhead, Ia., Bethesda Luth. Church in memory of Irvin King, Charter Oak, Ia.	10.00				10.00			
Ruskin, Nebr., in memory of John Kaldahl*	24.00				17.00	7.00		
Kansas City, Kan., Westwood Luth. Church	131.20		40.00	31.20	20.00			
Castro Valley, Calif., Faith Luth. Church	186.53	6.53	90.00		45.00			
McNabb, Ill., Miss Esther J. Andersen in memory of Mrs. Albert Paulsen	3.00	3.00						
McNabb, Ill., in memory of Mrs. Albert Paulsen: Mrs. Laura Morgensen, Mr. and Mrs. Andrew Carr, Mr. and Mrs. Ralph Grassen	5.00	5.00						
Poy Sippi, Wis., First English Luth. S. S.	24.10		24.10					
Poy Sippi, Wis., First English Luth. Church	225.00	25.00	75.00	25.00	50.00			
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp in memory of Rev. James C. Peterson	3.00						3.00	
Harlan, Ia., Immanuel Luth. Church in memory of Rev. James C. Peterson	10.00						10.00	
Harlan, Ia., Immanuel Luth. Church	215.00	15.00	100.00		50.00			
McNabb, Ill., Mr. and Mrs. Lester Morgensen and Mr. and Mrs. Ralph Grassen in memory of Mrs. Alice Swain	3.00				3.00			
Sidney, Mont., Raymond Petersen in memory of Mrs. Nels Bentsen, Portland, Ore.	3.00				3.00			
Exira, Ia., members of Exira Luth. Church in memory of Jens Mikkelsen, father of Mrs. Rev. Stanley Larsen	67.25		67.25					
Exira, Ia., Exira Luth. Church	700.00		300.00		200.00			
Selma, Calif., Pella Luth. S. S.	28.84					28.84		
San Francisco, Calif., Mr. and Mrs. Roscoe Jensen in memory of Rev. James C. Peterson	5.00						5.00	
Plainview, Nebr., Bethany Luth. Ladies Aid, contents of Birthday Bank for the Oaks Children's Home	26.70	26.70						
Denver, Colo., First Bethany Luth.	25.00					25.00		
Ringsted, Ia., St. Paul's Luth. S. S., children's Christmas offering divided between the two Homes	24.68	24.68						
Kenosha, Wis., Mr. and Mrs. C. Clifford Koldenborg in memory of Pastor James C. Peterson	3.00						3.00	
TOTAL	161625.78	15955.28	49772.62	14337.63	37798.60	5720.76	1127.76	3691

*Ruskin, Nebr., in memory of John Kaldahl: Mr. and Mrs. Harvey Hansen, Mr. and Mrs. Ernest Christensen, Mr. and Mrs. Arthur Jensen and Kindall, Mr. and Mrs. Oscar Christensen, Mr. and Mrs. Emil Jensen and Dorthea Nielsen \$17 for Home Mission. Mr. and Mrs. Chris Gregersen, Mr. and Mrs. Daniel Peterson and family, Mr. and Mrs. Walter Petersen and family \$7 for the Indian Mission, Mr. and Mrs. Eugene Schultz, Mr. and Mrs. Dick Renz, Mr. and Mrs. Richard Jensen, Mr. and Mrs. J. M. Jensen, Mr. and Mrs. Jens Brask, Mr. and Mrs. Alfred Sorensen, Mr. and Mrs. Fritz Sorensen, Nels Jessen and Kathryn Jensen \$8 for the Japan Mission. Mr. and Mrs. Bill Brask, Mr. and Mrs. Harold Hansen, Mr. and Mrs. Herman West, Mr. and Mrs. Arnold S'monsen and Mr. and Mrs. Ervin Sorensen \$8 for the dan Mission. Total \$40.00.

Besides the above there were \$10 for the "Forward with Christ" ingathering, also in memory of John Kaldahl from Ruskin friends. PLEASE NOTE: On Dec. 21st St. Peter's Ladies Aid, Circle No. 3, Northfield, Minn., sent \$10.00 to the Japan Mission. The sen forgot to state, that it was given in memory of Dr. H. Inadomi.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. 1956	Gen. Fore Missi
Budgets:	20227.00	16000.00	10000.00	15000.00				43399.00	
Previously acknowledged	48404.44	14964.75	8610.56	9704.43	13512.70	438.24	101.98	327.98	74
Petaluma, Calif., memorial gifts from members of Elim Luth. Church:									
Karen Iverson in memory of Mrs. Anna Waldemar	10.00							10.00	
In memory of Mrs. Ruby Dulac: Mrs. Ella Olsen, Mr. and Mrs. Vergel Olsen and Mr. and Mrs. Alvin Olson of Temple City, Mr. and Mrs. Ralph Olsen, Arcadia, Lester Hansen, Los Angeles \$10, Mr. and Mrs. E. Baumgarten, Riverside, \$3, Mr. and Mrs. Arthur Buttke \$1, Mr. and Mrs. Don Buttke \$1, Mr. and Mrs. N. Korf \$1, Petaluma, Mrs. Marie Hansen \$10, Mr. and Mrs. J. Christensen, Cotate \$3	29.00							29.00	
Fremont Bluffs, Nebr., Trinity Luth. S. S. for a bell for a S. S.	9.20	9.20							
Ferndale, Calif., a member of Our Savior's Luth. Church	10.00		10.00						
Portland, Ore., Mrs. P. Rasmussen in memory of Mrs. C. N. Bertelsen	5.00	5.00							
Detroit, Mich., Northwest Trinity Luth. S. S. for support of Hopna Tudu, a divinity school student, contents of birthday bank	80.00			80.00					
Castro Valley, Calif., Faith Luth. S. S. for the Santal Mission Leper Colony	129.31			129.31					
Ruskin, Nebr., in memory of John Kaldahl*	16.00	8.00							
Pasadena, Calif., Bethany Guild for the Bible Institute in Japan	2.00	2.00			8.00				
Blair, Nebr., Mr. and Mrs. Ove T. Anderson	10.00								
General Fund for Board of Foreign Missions, a refund	146.30	146.30			10.00				
Lake Forest, Ill., Miss Christine Petersen of Atonement Church, Chicago, in memory of Anton Petersen, Elk Horn	5.00							5.00	
South American Mission, transfer from General Fund for Foreign Missions	700.00		700.00						
Jacksonville, Ia., S. S. of Bethlehem Luth. Church	18.12			18.12					
Salt Lake City, Utah, Albert Bachmann of Tabor Church	5.00		5.00						
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Peter H. Sorensen	5.00		5.00						
Spencer, Ia., Bethany Luth. S. S.	9.15		9.15						
Selma, Calif., Pella Luth. S. S. for support of James in the Sudan Mission	40.00				40.00				
Boston, Mass., Bethany Ladies Aid, Life Membership for Mrs. Alfred Rasmussen, Nedham, Mass.	6.75		6.75						
Illinois District W.M.S. Project	200.00		200.00						
Illinois District W.M.S. Project to maintain a Bible Teacher in South America	100.00		100.00						
Cordova, Nebr., Our Savior's Luth. Ladies Aid	12.50		12.50						
Denver, Colo., First Bethany Luth.	50.00	25.00	25.00						
Kevisville, Alberta, Canada, Immanuel Luth. Church, offering at meeting by Miss M. Nissen	10.45				10.45				
TOTAL	50013.22	15160.25	9683.96	9931.86	13581.15	438.24	101.98	371.98	743

Please observe, according to the action of the Board of Foreign Missions, that next week the names of the columns of Special Missions will be different.

Receipts to February 18, 1956, to Forward with Christ totaled \$191,897.33.

Received with thanks.

Blair, Nebraska, February 18, 1956.

H. J. Hansen, Tre

THE SAVIOR BETRAYED

(Continued from page 4)

world that he loved Jesus. By this demonstration of love he wanted Jesus to believe that he loved Him. Judas, pretending to love Jesus, saying nice things about Him, making the appearance of being one of His followers, and even showing affection to Him, Judas betrayed Jesus.

Church members and teachers and leaders in the church are subject to the same weaknesses and temptations as Judas. While appearing to be showing Him affection they are betraying Him. While saying the name of Jesus with holy tones, they mean by it only one who is like other people, and whose death was not necessary for the hope of sinners. Judas betrayed Jesus because Judas had not seen God as one who must die for our sins. Although Judas would speak reverently of the name of Jesus, He did not suit Judas' idea of God, so Judas made plans to be rid of Him. To make up a substitute for the God who must die for your sins is

betrayal of Jesus whether you do that only in your personal life or in your teaching.

Loyalty to Jesus is to represent Him in word and deed as the One who died and rose again for your hope of eternal life.

NEW GUINEA,

A RUGGED FIELD FOR MISSIONARIES

(Continued from page 9)

one end blocked by a mountain, there is no worrying about wind direction. Landings are made up hill, take-offs go the opposite direction down hill.

Perhaps you feel this article tells too much about the terrain and too little about missionary work. But it will help you get a better idea of the problems the missionaries face. In addition to the hard shell of human traditions, superstitions and customs, the climate and geography conspire to make the work difficult. To some, these difficulties may be obstacles; but after only one day of conference (7 more days to go), one gets the conviction that to the missionaries who have been sent to New Guinea, obstacles are only challenges.

AND NOTES

(Continued from page 13)

has had a successful year, and will soon be one year since the organization of the Boy Scout Troop at Emmaus Lutheran Church. At the time of Honor, a display was arranged for the troop equipment and also for the boys' personal equipment.

Christian Anderson of 2401 Haig Street, Eugene, Oregon passed away at home Thursday, January 5, 1956, at the age of 77 years. He was born in St. Paul, Minn., on December 4, 1879. He was a member of the Emmaus Lutheran Church. He is survived by his wife, Louise; two sons, Harold C. of Eugene, Ore. and Arnold P. of Whitcomb, Calif.; two daughters, Mrs. Hilda Christensen and Mrs. Mabel Christensen, both of Eugene, Ore.; 13 grandchildren; two brothers, Jens of Pasadena, Calif., and Harold of Carlsbad, Calif.; five sisters, Matilda Jensen of Vancouver, B.C., Mary Clark of Los Angeles, Christine Rosendahl of Selma, Calif., Maffie Jensen of Altadena, Calif., and Lenora Moxness of Everett, Wash. Funeral services were conducted at the Emmaus Lutheran Church, Sunday, January 9, 1956 with Rev. H. A. Svendsen officiating. Ejvind Laurang, "What A Friend We Have In Christ" and "I Am A Pilgrim." Interment in Lane Memorial Gardens.

Emmaus Lutheran Church Congregation had its annual meeting on Sun-

day, January 15, 1956, following the worship service and a congregational dinner at noon. The budget for the coming year was approved. The congregation gave Rev. H. A. Svendsen a special vote of thanks for his outstanding service of the year. Reports from various organizations of the church were given.

Harlan, Iowa. Pastor Lyle Paulsen.

Our Ladies' Aid had an interesting meeting in November which featured a Santal Tea. The tea that was served was grown on our Mission Farm in India. "Glorified Rice" was also on the menu. The guest speaker was Mrs. Irving Petersen of Jacksonville.

Our church was attractively decorated for our Harvest Festival Sunday late in November. In the afternoon a Danish service was conducted by a former pastor, C. M. Videbeck of Atlantic. In the evening the Church Board was host to all who joined the church during the year. All offerings received that day were given to our Building Fund to be used in payment for a new parsonage.

Our old parsonage, with a bit of remodeling is now known as the Parish House and is used for some S. S. classes and meetings of small groups. Our pastor's family is now nicely settled in their new home, and while we dare say they may enjoy the peace and quiet of being half a mile away, the

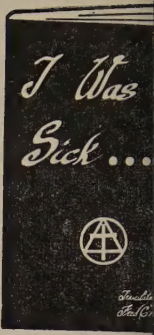
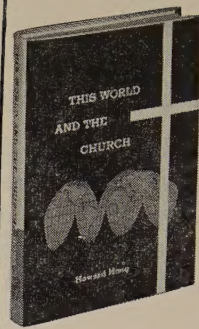
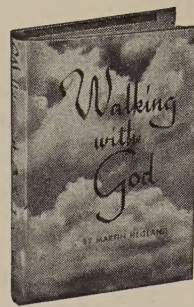
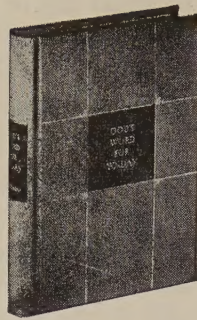
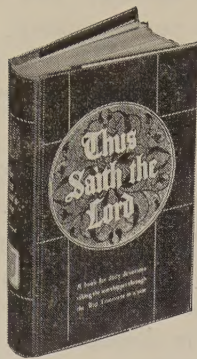
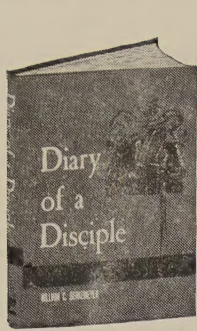
ladies of the church, at least, sorely miss being able to run in and borrow an egg for coffee.

Our Men's Club have had some interesting speakers for their meetings. One was Merle Hagedorn, State Representative from Royal, who spoke to them on "Christmas and Government." Two men from the Social Security Offices talked to the men about the new Social Security for farmers, etc.

Sunday, December 18, might well have been called "Our Christmas Program" Sunday. In the morning, at the regular worship hour, our choir presented the Worship in Music. In the afternoon the Primary Dept. gave their program, and in the evening the Junior Dept. presented theirs. Our Sunday school enrollment has become so large that it was nearly impossible, and also dangerous, to try to have all the children appear in one program. The S. S. gave their Christmas offering to a "Close-to-Home" Mission, namely for furnishings for the new Parish House.

Our pastor's yearly report shows that 35 adults joined the church by transfer or confirmation, but 6 have since moved away, and 8 families have moved out of town. Our S. S. enrollment has reached 270. The various organizations have been active in their support of our church work, and we have a fine volunteer group that carries out a program of visitation each month.

DEVOTIONAL READINGS



DIARY OF A DISCIPLE by William C. Berkemeyer. This devotional book for the 40 days of Lent presents the story of Jesus from Baptism to Resurrection. It is told in diary form from the viewpoint of an imaginary witness with each of the 40 entries retelling an outstanding event. The passages have more than an historical interest—they recreate the questions and conflicts in the minds of those witnesses, revealing them to be as current today as they were nearly two thousand years ago. (U-87). **\$1.75** Postage 8c)

GOD'S WORD FOR TODAY By O. Hallesby. Scriptural truths for daily worship and Christian living presented in simple and direct style. Based on brief well-chosen Bible passages. Suitable for family devotions as well as for individual worship. Beautifully bound in red with decoration in black and gold. (A-5). **\$1.50** (Postage 8c)

THE PRAYERS OF PETER MARSHALL. Contained in this new Peter Marshall book are 276 prayers used in congregations he served and in the United States Senate. Mrs. Marshall has written an introduction to each section of the book and to many of the prayers. If you have enjoyed the other books on Peter Marshall, you will find in this volume the same great wisdom, warmth and humanity of this man of God shining through. (M-130). **\$3.00** (Postage 12c)

WALKING WITH GOD by Martin Hegland. Daily meditations that will draw you to a closer, more meaningful walk with God. The meditations lead on an exploration of personal Christian living. (A-5). **\$1.50** (Postage 8c)

THUS SAITH THE LORD by Martin Hegland. A daily devotional book with the readings selected from the Old Testament, RSV revision. The careful selection makes it possible to read through the Old Testament omitting the lengthy genealogical tables, minute ritualistic regulations, extended accounts of wars, and the like. Rather, the reader's attention is turned to the passages of stirring historic interest, literary beauty and spiritual value. A prayer closely related to the passage selected completes each day's reading. As each new book of the Old Testament is presented, the author gives a brief, meaningful summary to orientate the reader. (A-5). **\$2.50** (Postage 12c)

FOR HIS NAME'S SAKE arr. by Martin Hegland. This daily devotional book emphasizes the actual use of God's Word. The entire New Testament has been divided into a year of daily readings, each with a descriptive heading and a closing prayer. Brief informational notes introduce each book of the New Testament. (A-5). **\$2.00** (Postage 12c)

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